

beneath every form of superficial and spasmodic patriotism and to build beneath the foundations solid supports of religious fervor and conscientious enthusiasm and in this difficult and most sacred of tasks we know that we are successful.

"Immediately upon the declaration of War and the mobilization of our forces, every local unit of the Holy Name Society in the United States became a mainpring of solid patriotic activity. We were under no delusions as to the seriousness of the War, we were undivided in our service to the country. And we knew that our service in the preparation of our men would have to be distinctive for men who are accustomed to the profession of their Catholic religion. They know what we taught them, that the War was not an adventure, that patriotism was not a spasm, that to serve America meant the readiness to die for America. And to make them ready to die, clean before God and loyal to country, was what we had in mind when our Holy Name Societies during the War sent away their members only after they had made retreats, missions and after thousands in the parishes had united with them in the Holy Hour, in asking God to consecrate their patriotic impulses in the permanent love and service of the Holy Name of Jesus.

TRIBUTE TO CHAPLAINS

"The Holy Name Society at this period found inspiration in the example set by its spiritual directors of the organization, who as Chaplains blazed the trail in the uniform of the United States forces for the men whom they directed in the spiritual battles of peace and for whom and with whom they would die, as they did in the battles of war. It may be that the tomb of this Unknown Soldier encazes the body of a Catholic Chaplain who died with the holy name of Jesus on his lips and the cause of the Holy Name eternally fresh in his heart. With all of them patriotism and service became acts of religion.

"In the preparation of our fighting forces at camp and cantonments, the Holy Name Society became an inevitable force. The Bishops of the United States recommended that a branch of the Holy Name Society be established in every camp and on every battlefield, ship, so in obedience to this suggestion monster missions and spiritual revivals were held at the camps throughout the country and it was no unusual sight at those demonstrations sponsored by the Holy Name Society to receive ten, fifteen and even twenty-five thousand at one time into the ranks of the organization.

"Not simply because of its numbers but because of principles that make for discipline, the Holy Name Society became a spiritual force that was recognized by army authorities. These principles taught by the profession and the practice of our Holy Name soldiers became the principles of American success, their obedience, their purity, their adaptability, their fearlessness showed that their patriotism was a vital part of their religion and as permanent as the Catholic Church itself.

PREPARED FOR DEATH

"In battle, our Holy Name bodies showed that they had no fear of death. Why should they fear death when it meant that they were to be joined in eternal friendship to the Jesus of the Holy Name whom they had loved and served in life. Real Catholics are not afraid to die and these Holy Name warriors of the United States were real Catholics. Their heroism and courage was a source of mysterious admiration to their officers, but not to us of the Holy Name Society who had been preaching the doctrine that to prepare to die for our country in such a good cause was to die at peace with God.

"There are other features of the service of the Holy Name Society to our country during the last War that are of particular importance here before the tomb of our Unknown brother. No small measure of the work of tabulating the services of our Catholic men was effected by the individual units of the Holy Name Society. Just as it had encouraged the preparation of the men spiritually and the sustaining of their morale patriotically, it busied itself with the preservation of their records of achievements. It begged the country to fly from Catholic homes and Catholic churches the service flags that would inspire our fellow Catholics. It posted in our churches the names and the services of the members of the society so that the non-combatants might follow at a distance in prayer for success. The entire parish at Mass in the morning and at night prayers in the evening became, under this activity of the Holy Name Society, a reinforcement camp for the spiritual morale of the Holy Name boys who were willing to die for the country.

EXAMPLE TO COMRADES

"Another feature of Holy Name work done during the War which deserves particular mention before the tomb of this Unknown warrior is the admiration shown for these Holy Name heroes by companions in arms who were not of our faith. Countless thousands of non-Catholic service men sought admission into the ranks of the Holy Name Society. They saw what their officers saw and what the society had

always professed that fidelity to the principles of the Holy Name Society and unwavering loyalty to the teachings of the Catholic Church produced ideal and representative American citizens everywhere and at all times. This admiration of Catholic Holy Name men was an admiration of the principles that inspired them. It is well to recognize that these principles did not change during the War and they have not changed since. As soldiers of peace, building solidly for the nation, we present them in this holy spot to our Unknown Soldier and to his country without apology and with the utmost confidence that they are the hope of the nation's integrity.

"We Holy Name men, as a sacred organization, have a right to step within the hallowed boundaries of this God's acre. We Holy Name men, with a million and more of our brothers answering the roll-call, today have the right to invade the privacy of this patriotic sanctuary. "We have come here to honor the Unknown Soldier, to honor him personally and to declare respect for what he represents. We come here to recognize every man who died in any one of our wars, who died for the principles that we Holy Name men of America recognize not only as the protection of democracy, but also as the foundations of our belief.

PLEDGE OF FURTHER SERVICE

"We are not here to display our strength. We are here in complete oblivion of every political or business affiliation. We are not here in competition with any other religious organization, nor as a plea for distinctive recognition by the country. We of the Holy Name Society should delight in the existence of any organization that might honestly surpass us in love of country. We are here to ask prayers for our dead heroes, we are here to make the pledge that these our United States will always be kept free by other nations and respected by her citizens as long as it has within its manhood these Holy Name men whom love of country is love of God.

"And now, we call out to you States and to you representatives of the Catholic dioceses of the United States to report what our Holy Name men did for the United States during the World War. Tell us how they served and how they died. Tell this Unknown Soldier how they supported him during the war, how they kept him company, how they were prepared to support him in peace. Let him know and ask his spirit in another world to inform our fellow-citizens that when an unstinted service for America is ever demanded, whether in war or in peace, from American citizens this service will be found in the ranks of the Holy Name Society represented here in Arlington today."

THE SANCTUARY OF THE HOLY STAIRS

By Mgr. Enrico Pucci
(Rome Correspondent, N. C. W. C.)

The project of enlarging the church at the Sancta Sanctorum, otherwise known as the Sanctuary of the Holy Stairs, a project which has been under serious consideration since the reign of Pope Pius IX, has received the formal approval of the Pope. It is expected that the actual work of construction will begin in the near future.

The new church will be constructed on the same level and back of the present Chapel of the Holy Stairs. It will be reached through two vestibules; one on the right of the present smaller church and the other to the left, where the chapel of the Passionist Fathers is at present. The two vestibules, besides providing for the free circulation of the crowds which throng to the famous shrine will also serve to separate the new construction from the old. The new church will be in the form of a Basilica, 31 meters long and 20 meters wide, with three naves. The principal nave will end with the presbytery and apse where the Crucifixion will be portrayed in frescoes. Decorations in the new structure will harmonize with those in the Sanctuary.

From time immemorial a Latin inscription in the Chapel of the Sancta Sanctorum has proclaimed that there is no place in the world more holy than this. The Sancta Sanctorum or Holy Stairs are the stairs used by the Saviour in the Pretorium of Pilate. The sanctuary also contains numerous other relics and one of the most ancient pictures of Christ.

There are 28 steps to the Holy Stairs which were installed in their present position by Pope Sixtus V. who removed them from the Lateran Basilica and enclosed them between two great walls ornamented with paintings. At the top of the stairs is a window giving a view of the Chapel of the Sancta Sanctorum. This chapel is always closed to the public and no woman is ever allowed to enter it under pain of excommunication.

The place is constantly thronged with devout pilgrims, particularly on the Fridays of Lent. On Good Friday the crowd is so great that many who are unable to perform the customary devotion of ascending the Holy Stairs on their knees, ascend the other stairway which was erected to permit the descent of the worshippers. For many years

it has been realized that the present church was entirely too small. In the time of Pius IX, plans were broached for a larger structure and Leo XIII., Pius X., and Benedict XV. all encouraged the project. Difficulties of an archaeological nature intervened to delay the architect of the Apostolic Palaces and approved by the Pontifical Commission of Sacred Archaeology, have been approved by the Pope and there are no further obstacles discernible.

The Pope has written an autographed letter to the Passionist Fathers in charge of the Sanctuary expressing his approval. His letter was accompanied by a letter from the Cardinal Secretary of State enclosing a generous donation for the work.

NOTED PHILOLOGIST TO ADDRESS C. T. S.

One of the most picturesque characters among the great army of Catholic Missionaries, Father M. F. Vanoverbergh, of the Philippines, will be among the speakers at the Conference of the International Catholic Truth Society at the Waldorf-Astoria, New York, November 11.

Father Vanoverbergh for nine years has labored at Tagudin, on the island of Luzon at a most difficult charge. He has his home church and in addition several missions hundreds of miles apart, and instructs a total of 1,800 children. But despite his arduous duties, he has had time to become a botanist of note, an anthropologist, an explorer and a linguist. In all these endeavors he is not merely a dabbler; he has made or is making valuable contributions in each to the knowledge of man, and much of it already is acknowledged at large universities.

Prof. E. D. Merrill of the University of California is authority for the statement that Father Vanoverbergh has added to the knowledge of the Philippine flora by six genera and sixty species, and in recognition of his botanical labors a new genus has been named for him. In the herbarium of the Bureau of Science at Manila is a botanical collection made by this versatile missionary totaling 1,400 plants representing 1,800 different species, and other material has been sent to the University of Louvain.

Recently, Father Vanoverbergh has been conducting investigations among the primitive peoples of the Philippines for the eminent Viennese anthropologist, Father Schmidt, in connection with which he undertook a perilous journey among the Negro dwarfs. Tramping miles through wild forests, he gained the friendship of the natives and obtained valuable information of their beliefs, traditions and customs. In addition, he has done research work among the Igorroto headhunters, and he is now writing dictionaries of the Negro and Igorroto languages, having already completed one in Ilocos. In addition to English and three Philippine dialects, he speaks four other tongues fluently.

At the Truth Society Conference, Father Vanoverbergh will speak on the Society's remaining work, with which he is very familiar. He says that it is only through the magazines, papers and pamphlets the department sends him that he has been able to keep his struggling high school in operation.

WEEKLY CALENDAR

Sunday, November 9.—St. Theodore Tyro, Martyr, in his youth was enrolled in the imperial army. He refused to obey an order of the Emperor that all Christians should offer sacrifice. When his commander tried to win him with gentleness and allowed him to remain at liberty he set fire to the great Temple of Isis and made no secret of his act. After cruel torture he was condemned to be burned to death. As the flames rose a Christian saw the soul of the martyr rise like a flash of light to Heaven.

Monday, November 10.—St. Andrew Avellino, at the age of thirty-six entered the Theatine Order. He was afflicted with a very painful rupture and suffered for more than fifty years. He would never use a carriage, however. On the last day of his life he was stricken at the altar as he was preparing to celebrate Mass. As he lay in agony Satan advanced in visible form to seize his soul. But as the Saint's associates prayed, the voice of Mary was heard bidding the Saint's guardian angel send the tempter back to Hell. A calm and holy smile settled on the features of the dying Saint and he breathed forth his soul to God.

Tuesday, November 11.—St. Martin of Tours, when a mere boy became a Christian catechumen despite opposition on the part of his parents. When he became Bishop of Tours he was afflicted with his great charity to the poor and also for the zealotism with which he destroyed the pagan temples and groves with which he found his diocese still infested. He spent the last eleven years of his life in humble toil to atone for his faults. Many miracles attest the sanctity of his soul.

Wednesday, November 12.—St. Martin, Pope, occupied the Roman See from 649 to 655. Because of his

opposition to the Monothelite heresy he incurred the enmity of the Byzantine court and was seized and taken on board a ship bound for Constantinople. After three months at sea he reached the island of Naxos where he was held in confinement for a year. Finally he reached the Imperial Court and was then banished to the Tauric Chersonese where he lingered for four months in sickness and starvation before he died.

Thursday, November 13.—St. Stanislas Kostka, was the son of a noble Polish family. He went to Vienna to study at the Jesuit College there. Cured of an illness through the intervention of the Blessed Virgin, he was bidden by her to enter the Society of Jesus. To avoid his father's opposition he was obliged to leave Vienna and was admitted to the novitiate at Rome. He lived there only ten months and died, as he had prayed he might, on the feast of the Assumption, 1668, at the age of seventeen.

Friday, November 14.—St. Didacus, was born in Spain in the middle of the fifteenth century. Entering the Order of St. Francis he remained a lay brother all his life. He attained almost to perfection in the observance of his vows of poverty, chastity and obedience. When sent by his superiors to the Canary Islands he had hopes of winning the crown of martyrdom but such was not God's will and after making many conversions he returned to Spain. He died after a long and painful illness.

Saturday, November 15.—St. Gertrude, Abbess, was born in the year 1260, of a noble Saxon family and at the age of five was placed in the Benedictine Abbey of Rodelsdorf for education. Her life was crowded with wonders. She has, in obedience, recorded some of her visions, in which she traces in words of indescribable beauty the intimate converse of her soul with Jesus and Mary. She ruled her abbey with perfect wisdom and love for forty years.

NOTED INVENTOR DIES

New York, Oct. 22.—Funeral services for the late Patrick B. Delany, noted inventor of electrical appliances and a friend of Thomas A. Edison, were held in the Church of Our Lady of Sorrows, South Orange, today. Mr. Delany was born in Ireland and came to America when a child. He became an expert telegrapher and while engaged in this work became interested in the possibilities of electrical transmission. Among his perfected inventions were devices for sending six messages simultaneously over one wire, for transmitting and recording 3,000 words a minute over a single wire, for locating metal in ships sun at sea, automatic systems for ocean cables, and a talking machine.

Mr. Edison, who was a close friend of Mr. Delany's for many years, paid tribute to the latter as follows: "I had known Mr. Delany for more than fifty years. He made many valuable inventions which brought him distinction. He was a very remarkable man in every respect."

FOREIGN MISSION NEWS LETTER

PEARLS FROM THE PACIFIC ISLANDS

"We have opened a Novitiate at Honolulu, and we are asking for recruits. Our field of labor is the Hawaiian Islands, and our special charge is the Leper Colony of Molokai. For further information write to Mother M. Flaviana, 1650 Meyer St., Honolulu." This is the calm announcement of the Sisters of St. Francis who for forty years have been laboring among the lepers of the Pacific Islands. Think of it, woman of fashion, and then smoke your cigarette, and feed dainty bon-bons to your lapdog. A life service among lepers! Brave heroines of Christian charity, doubt not, your plea for volunteers will be heard and answered. Young and ardent recruits will be added to your corps for the love of Him whose Sacred Heart went out in sympathy to the outcast leper, and from whose divine lips so often fell the life-restoring words: "I will! Be thou made clean!"

PROGRESS: IN THE JUNGLE

In 1878 it took the White Fathers ten months to journey from the horn of Africa to Tanganika in Central Africa. Rev. Father L. Sonneroy, W. F. who has recently made the same journey, tells us that he did it in two days of comfortable railway travel.

A CHEERING OUTLOOK

Rev. Father King, back from China on a missionary campaign announces the consoling news, that within the last seventeen years the Catholic population of China has doubled, their number having now reached considerably over two millions. He also states that although there are twice as many Protestant missionaries, with an incomparably larger financial backing, they have not yet made one-fourth as many converts.

VALIANT WOMEN OF TODAY

The first Unit of Catholic laywomen who are offering a life-service to the Foreign Missions is composed of four American nurses. The Unit is attached to the missionaries of the Holy Cross, and this

fall it will leave for the difficult apostolate of Bengal, India. These heroic nurses go to this distant heathen land with the hope that by alleviating bodily pain they may win the souls of the Bengalese women to Christ.

THE GOOD WORK IN JAVA

The Dutch Jesuits on this island have charge of a district nearly as large as their native Holland. The labor that confronts them may be estimated from the fact that of the 6,000,000 inhabitants but 4,600 are Catholics. It was here, that in 1835 Bl. John Perboyre, martyr, remained for a month while en route for China.

NO NOVELTY

The Trappists of Roscrea Abbey, Ireland, are going to Han Yan, China, the field of the Columban Missionaries. The severity of their life will be no novelty to the Chinese. They have the greatest veneration for their own pagan hermits, who dwell in solitary caves and huts and practice the most severe austerities. The Cistercian Order will undoubtedly be a winner in China.

AMONG THE "YELLOW KNIVES"

Let us enumerate a few of the "consolations of the ministry" which fall to the lot of Father Coudert, O. M. I. when he makes his Christmas visit to a distant portion of his flock in Northern Canada:

Travelling for days at a time on a dog-sled with Indian guides; camping at night in the winter forest; making a meal of raw dried caribou meat which may be three years old; and which "tastes like a dirty rag"; crossing Great Slave Lake in an open canoe when the thermometer is 40 degrees below zero, making his "station" in a one-roomed Indian hut, and sleeping there in the "best corner" while a dozen Indians of all ages and both sexes share the same shelter; performing his priestly duties among the "Yellow Knives," then back on the nine days' trail to Fort Resolution, and there thanking God for his safe journey, and for the missionary duties He had enabled him to perform. A thrilling and perilous quest, worthy of the Son of a "Mighty Mother," Father Coudert being a member of the Order of Mary Immaculate.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE MONTH OF THE HOLY SOULS

Again the month of November is approaching—the month of the Holy Souls. Holy Mother Church, like the Master in whose work she is engaged, ever mindful of all the elements which go to make up the Communion of Saints, has set aside the month of November as a time during which she specially urges the members of the Church Militant to come to the assistance of those enrolled among the number of saints, but still deprived of the Beatific Vision until every stain of venial sin and all temporal punishment due to sin shall have been satisfied by the suffering of Purgatory.

We grieve when death separates us from those who are near and dear, and at such a time belief in the Communion of Saints is our greatest consolation. What a comfort there is in the thought that they are not entirely cut off from us, that we may still be of assistance to them. We have some Masses said and for a time are constant in prayer, but little by little other things occupy our minds, we become less faithful to our resolution of never forgetting the mother, father, and other dear ones to whom we owe so much. Then approaches the month of November and Holy Church reminds us of the duty, in which we have been remiss, of giving assistance not only to particular souls in whom we have a special interest but in general to all the Souls in Purgatory. Special devotions are held in the churches, the faithful exerted to assist at Mass and receive the Sacraments more frequently and all for the souls of the faithful departed.

What about poor Catholics to whom the month of the Holy Souls means nothing! Means nothing because there is no one to convey to them the Church's reminder about assisting the souls, no church in which devotion may be held, and November is for them nothing more than any other month.

Could we not for the benefit of some soul to whom we owe a great deal do something worth while? This morning we received a letter which reads as follows:

Rev. and dear Father: Please find enclosed cheque for \$200 for the repose of the souls of deceased friends whose property became mine after their death. Kindly apply this to the aid of the Missions in the West and oblige.

Yours respectfully, A. R. M.

and we thought of the one leper, out of ten made clean, returning to give thanks. Think of the number to whom legacies are left. They have Masses said with the exact amount of money specified for that purpose and are often dilatory in performing that duty, but what else is done for their benefactors? How much do we owe our dead for favors received?

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During this month of November, try and do something special for the dead. Send some money for Masses which will afford spiritual consolation to their souls and temporal assistance to poor priests laboring in the Western Missions. Make an offering to assist in educating priests for the Missions. Donate something to the building of chapels or give some money for the general work of Extension Society which will enable us to grant the requests of those who daily apply for assistance. Make the sacrifice with the intention of helping the poor souls.

Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.	
DONATIONS	
Previously acknowledged	\$9,338 49
F. E. Dautremont, Wauchope, Sask.....	1 00
MASS INTENTIONS	
P. J. F., Kingston.....	1 00
Mac, Montreal.....	2 00
B. McCarthy, Gravelbourg, Sask.....	10 00
M. E. M., Georgetown.....	3 00

WHAT WORKING GIRLS READ

A woman prominent in New York society, complaining that her servants were constantly leaving, asked plaintively for an explanation. "I see that they have plenty of time to themselves," she said, "and in the room of each one I place a complete collection of the works of Harold Bell Wright. Why do they always desert me?"

Apparently, the answer to the riddle was all unconsciously furnished by the one who propounded it, for while, according to the Book Review of The New York Herald-Tribune, Harold Bell Wright has his admirers below stairs, houseworkers can make a little of him go a long way.

Recently, says the Book Review, the Y. W. C. A. conducted a census to ascertain what books were most popular among girls employed in factories and in domestic service. The results are, to say the least, surprising. For example, second among the non-fiction works in demand is "Economics and the Community," by Dr. John A. Lapp, one of the directors of the Social Action Department of the National Catholic Welfare Conference, and other works that are frequently called "The Mind for the Making," "From Alien to Citizen" and "Our Economic Organization."

If Harold Bell Wright has his readers among those who confine themselves largely to fiction, so have Shakespeare and Dickens, Jane Austen and Sir Walter Scott.

There is consolation in the knowledge that somewhere in an America which makes hosts of "The Shells" and "Simon Called Peter" there are those who cultivate a taste for the classical in literature. There are many indications that outside the factories and the servants' sitting room this taste languishes.—N. C. W. C.

CHURCH MOVED OVER TWO MILES

Lakewood, N. J.—The novel feat, possibly unique in the East, of having a church seating 500 moved for a distance of two miles, part of it up hill, has just been completed here.

The structure is the fifty-year old Lady of the Lake church, known to thousands of winter visitors here. With the growth of the town, a new stone and brick structure adequate to the increasing congregation was begun last Spring. At the same time, the famous neighboring estate of the Goulds, Georgian Court, was sold to a Catholic religious community for conversion into a college for young women. Remodeling of the buildings disclosed none was suitable for use as a chapel. Accordingly, the mother superior purchased the old church in Lakewood to be remodeled for the purpose.

Two weeks were required to move the structure, which was brought through the principal streets of Lakewood, ten teams of horses dragging it by blocks and tackles

BURSES

REMEMBER YOUR DEAR DEPARTED FRIENDS

Dear Readers of CATHOLIC RECORD: When we first undertook the seemingly impossible task of establishing a Canadian China Mission Seminary, you, through the kind agency of the RECORD, were among our first supporters, and you have since remained our firm friends. To you, during this month of November we put up a special plea in behalf of our Holy Souls Burse, begging of you, for the sake of your dear departed ones to contribute towards its early completion. In all our Masses and prayers during this month your deceased relatives and friends will have a special remembrance. Help them and us by your generous alms.

The Priests and Students of China Mission.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$3,155 88
C. W. L., St. Columban, (per Mrs. D. Cronin)..... 5 00
Mr. & Mrs. L. B. K..... 1 00
F. E. Dautremont, Wauchope, Sask..... 1 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,792 45
Mrs. J. H. Cole, Matheson 1 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,955 98
Mrs. W. J. Southerland, Port Hood..... 1 00

COMPORTEUR OF THE AFFLICTED BURSE

Previously acknowledged \$482 45
ST. JOSEPH, PATRON OF CHINA BURSE
Previously acknowledged \$8,375 88
M. C. D..... 2 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$683 80
Mrs. W. J. Southerland, Port Hood..... 1 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$416 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$832 25
Mrs. W. J. Southerland, Port Hood..... 1 00

HOLY SOULS BURSE

Previously acknowledged \$1,860 89

LITTLE FLOWER BURSE

Previously acknowledged \$1,304 74
Mary J. Russell, St. Paul, Minn..... 1 00
Mrs. W. J. Southerland, Port Hood..... 1 00
Friend, Chepstow..... 1 00

SACRED HEART LEAGUE BURSE

Previously acknowledged \$8,894 70
Mrs. W. J. Southerland, Port Hood..... 2 00
P. J. Neven, Windsor..... 5 00

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